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ABSTRACT

For years, Maori tribes have wanted their own people to be trained as teachers and to return to teach their own language and culture in their tribal regions. Many Maori who returned from colleges of education had absorbed too much of European New Zealanders' ways and did not meet their community's expectations. Maori-education preschools were graduating 5-year-olds who were bilingual, Maori-English speakers, but Maori parents and communities became increasingly concerned that state primary-school teachers were unprepared to continue or maintain these students' Maori language development. Maori communities challenged the educational system to become more sensitive to Maori needs. As a result, the Wangunui Regional Community Polytechnic developed an innovative teacher training program. As a relatively new course, it is under the spotlight for various reasons. It is Maori driven and supported; it receives funding that might otherwise go to traditional providers; it is located within a community polytechnic rather than a college of education; students are placed within a school with a support teacher for 60 percent of their time; it is expanding to small towns and communities throughout the country at a speed that may alarm some traditional colleges that have resisted outposts; and the students are selected by the tribes, not the institution. A Maori educator monitors the course to protect it, foster its development, and ensure its effectiveness. Fifty-two Maori students have completed the course; all have gotten teaching jobs in their communities. (TD)

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RC 023651

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MONITORING A MAORI TEACHER TRAINING PROGRAMME IN AOTEAROA NEW ZEALAND

Whare Te Moana is from Te Whanau-a-Apanui, a tribe based in the eastern Bay of Plenty in New Zealand's North Island. He has had a lifetime in education, beginning his career as a primary school teacher before moving back to his tribal region to teach in the local school, eventually becoming Principal. He became a Maori Advisor to teachers in New Zealand's Hawkes Bay region then an Education Officer with the Department of Education. He has also worked for Maori education at a national level and now works as an Education Consultant throughout Aotearoa New Zealand.

Rachael Selby from the tribe Ngati Raukawa, is Whare's partner. She trained as a primary school teacher, moved into secondary school teaching and managed a post-secondary community Learning Centre in her own tribal region. She is now a lecturer in the Social Policy and Social Work Department at Massey University in Palmerston North, New Zealand. She remains keenly interested in Maori and indigenous education developments.

The following paper which was presented at Albuquerque is written jointly by Whare and Rachael.

BACKGROUND.

Prior to 1990, all teacher training in Aotearoa - New Zealand was the province of Colleges of Education, formerly Teachers Training Colleges. These were located in six cities in New Zealand; four in the North Island and two in the South Island. They have had a monopoly in teacher education until recently when the Colleges themselves introduced courses other than teacher training and in the case of Hamilton College of Education and Palmerston North College of Education, these two colleges combined with their neighbouring universities to become university based and managed Colleges of Education. Teacher education in Aotearoa New Zealand has been available in six main centres and for those who wished to become teachers, but lived in rural regions and were unable to move from homes and families, the wish remained a dream.

While the Colleges of Education offered fairly similar programmes throughout the country, thus providing uniformity, there have been various occasions when entry criteria have resulted in young Maori students being unable to realise their goal of training as teachers. When applications for teacher training from school leavers far exceeded the number of places and criteria were in place which favoured for example the highest school achievers, Maori students frequently missed out. On occasions schools have protested on behalf of Maori students whom they considered would make excellent teachers, but were not necessarily highly academic, but they were unsuccessful in their attempts to advocate for their students and indeed for the schools which were crying out for Maori teachers. The students, the schools, and Maori pupils who seldom saw Maori teachers in their schools were all the losers.

Historically many of those who were able to enter the Colleges of Education returned to their whanau, and iwi (their families and tribes) well integrated into the College environment which did not prepare Maori students to return to teach in their own tribal

regions. Frequently the criticism has been made that the Maori teachers absorbed too much of the ways of the Pakeha (European New Zealanders) during their College education. More recently, Colleges of Education have offered "bi-lingual" courses to selected students who are then assumed to be truly fluent in Maori language after three years of intermittent College study, and feel disappointed in their own level of achievement as well as fearing that they will not reach their community's expectations when they are handed their Diplomas at the end of the three year course.

A further initiative prompted a call for further action. During the development of kohanga reo (Maori education pre-schools) in the 1980's, Maori parents and communities became increasingly concerned that kohanga reo graduates entered State primary schools at five years of age and their teachers were unprepared for them in terms of their ability to continue their Maori language development or indeed in maintaining their language competence developed in the pre-school immersion environment. New Zealand schools have a strong tradition of being monolingually English. The kohanga reo, begun in the early eighties, were graduating five year olds who were bilingual, Maori - English speakers, whose whanau, hapu and iwi expected them to retain their bi-lingual competence. In many instances the children lost their Maori language skills within weeks of attending monolingual English speaking monocultural schools.

Maori communities began to address this issue by discussing with the Colleges of Education and the schools themselves how they could train and retrain New Zealand's teachers to foster and promote Maori language in state primary schools attended by Maori children who were entering those schools as fluent Maori language speakers. They also challenged the schools to become more sensitive to Maori needs both in language and culture. This issue continues to be a debate between the education and Maori

communities and one which many Maori parents consider is unresolved. They want bi-lingual and bi-cultural teachers in their schools. The Colleges are not producing any significant numbers of bi-lingual and bi-cultural teachers.

IWI DREAMS AND VISIONS.

For many years Maori educators have dreamed about Maori people having a greater input into teacher education. They have talked about iwi selecting their own people to be trained as teachers, supported by iwi throughout their training and returning to their own tribal regions to teach their own language and culture within the school curriculum.

Our tribes have specifically targetted teaching as a career we want to encourage our people to seriously consider. As a tribe, Te Whanau-a-Apanui has valued education for many years. They have pushed young people into education careers for more than half a century. This has resulted in all five schools located within the Te Whanau-a-Apanui region being able to at some time hire teachers who are from that region. At least six tribal members have been hired as principals within Te Whanau-a-Apanui's schools.

In 1975 the tribal group Ngati Raukawa through the Generation 2000 vision identified school teachers as one group of professionals whom they wished to train and support. They hoped that every school in Ngati Raukawa from Bulls in the north to Otaki in the south of the region would have at least one Ngati Raukawa teacher. Subsequently many young people have been identified as potential teachers and supported in their applications to Colleges of Education. Since 1975 the number of teachers from Ngati Raukawa has increased and more of the schools and Maori children in particular have benefited from their being a teacher present who is from the local tribe.

A NEW APPROACH

In 1994 Whare was approached by representatives of the Wanganui iwi, the New Zealand Qualifications Authority and the Wanganui Regional Community Polytechnic to fulfil the role of external monitor for a new and innovative teacher training programme that had been in operation since 1991 in Wanganui. The programme was innovative for a number of reasons among them being that it was located within a Community Polytechnic rather than a College of Education, and it was located outside the six main centres where students had traditionally had to travel for teacher training. A further radical change was that the programme depended on students being located within a school and community rather than within an educational institution. Students were placed within a school alongside a support teacher for sixty per cent of their time, and returned to a base for theory and planning for the other forty percent of their time.

The programme had been established in Te Rangahaua, the Maori Studies Department, at the Wanganui Regional Community Polytechnic. It was and is a partnership between the Wanganui iwi and the Polytechnic, each having specific responsibilities and roles and a mutually beneficial relationship.

In order for the programme to be established, it had to fulfil particular criteria to attract government funding. The pathway to establishment was through the Ministry of Education, the body responsible for funding of institutions, and the New Zealand Qualifications Authority, the body responsible for approving the institution's courses.

Once the Qualifications Authority has approved a course, the Ministry of Education will then negotiate funding of courses. Initially the Ministry agreed to fund the Polytechnic's Te Rangakura teacher training course for a period of three years.

It was into this environment that Whare came as a replacement for the first external monitor, Wally Penetito, who had reluctantly resigned after a change of employment. As the external monitor, the task is to oversee the course, monitor its effectiveness, in essence to protect the course and all that it offers.

As a relatively new course, it is under the spotlight for various reasons. It is Maori driven and supported; it has received a share of funding that might otherwise have gone to the traditional providers; it is offered by a non-traditional teacher education provider; it is school-based and therefore using school resources which might otherwise be available to the traditional Colleges if they required them; it is expanding to small towns and communities throughout the country at a speed which may well ring alarm bells within some traditional Colleges which have largely resisted outposts, preferring the permanent city locations; and the institution does not select the students, rather they are selected by the tribes and sub-tribes and then supported in their three years of training.

The external monitor needed to be someone who was unreservedly committed to protecting the course, to fostering its on-going development, to talking with tribal groups who were interested in supporting a course within their own regions and someone familiar with the politics of schools, their Boards of Trustees and their general organisation as well as the politics of post-secondary institutions. The parties involved agreed Whare should fulfill this role.

MONITORING THE COURSES

Whare has been the monitor now for three years. His background includes having been a teacher in primary and secondary schools, an advisor to schools, and stints in the Department of Education, the forerunner to the current Ministry of Education. He has worked closely with tribal groups nationally on matters of education and with the polytechnics at a national level. He is therefore familiar with the various environments in which he is to work as monitor, protector, advisor, negotiator and elder.

As the monitor he visits the base at Wanganui Regional Community Polytechnic to ensure that their administrative systems are efficient and effective so that all those who work as instructors and teachers have the necessary administrative backup they require. He meets with the instructors at the base on a regular basis assisting with staff training, reviewing policies, encouraging high standards of professionalism in all their work with their student teachers, their participating schools and the tribal groups. He keeps a wary eye on the administrative systems to ensure that they are there effectively supporting the instructors and the students.

He visits the schools where the students are based from Tauranga to Taranaki, Rotorua to Hawkes Bay, Wanganui to Murupara and now Tairawhiti to Christchurch. He may meet with the governing bodies (the School Boards of Trustees) the principals individually in their own offices or with them collectively in regions, with the teachers within schools, and with parents to ensure that all are familiar with the aims of the programme and with the goals of the programme - to produce well-trained bi-lingual teachers from within their

own tribal region. At times he is the listener, advisor and counsellor, at other times he is the director, the firm trouble-shooter, the person who insists that a matter be dealt with. Most of his work is done on a verbal and oral basis. Since he comes from an oral tradition, he uses his oral communication skills most of the time and reports in writing only when necessary.

He visits the students individually within their own classrooms as they work alongside their support teachers to ensure that the relationships which have developed are productive for both parties, and that the student teacher is comfortable and supported in the particular host school. Where this is not the case, he will report back to the instructors advising a new school be found for a student. The environment for a student must be a supportive one in which the student can grow and develop.

When a tribal region wishes to negotiate for the course to be made available within their region, the monitor may accompany the representatives of the Wanganui iwi and the Community Polytechnic to that region to describe the course to the elders, to answer questions, to clarify concerns, to negotiate for the course to become available in that region. This course is now located in a dozen locations throughout New Zealand in tribal regions where the tribe has requested the course and where the elders have negotiated for the course to be located within that region. At each location an instructor is found from within the membership of the local tribe to teach the course and oversee the students in that region.

Written reports from the monitor are made to the Chief Executive Officer of the Community Polytechnic through the Head of the Department of Maori Studies, and to the New Zealand Qualifications Authority. The role requires a sound knowledge of

education and schools and a solid commitment to the philosophy which underlies the programme.

To date (mid 1996) fifty two Maori students have graduated from the course to return to their communities as qualified teachers. All have jobs and many still in training are being recruited by schools which value the contribution these people are making as students. A further spin-off has been that many of the associate teachers within the support schools regard the training the students are undertaking as a form of retraining and in service for themselves. Often their students return to their classrooms in what is assigned as their study days as the mutually supportive relationships have grown strong.

The role of the monitor is a positive and rewarding one as the course and its benefits spread throughout the communities who now often feel a far greater stake in the education of both their school children and their mothers and daughters, uncles and sons who may be selected by the tribe to be the future educational leaders.

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